THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—MATT. XXIV, 44.

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A VIGOROUS AND EARNEST LETTER.

The *Deseret News* of August 24, 1885, publishes the following letter from President Joseph F. Smith to the brethren who are in prison. It will be read with interest and delight, not only by those to whom it is sent, but by all true Latter-day Saints, who will recognize the inspiration and truth which glow in every sentence. The divine enthusiasm which it breathes is shared by thousands of God's people, and can never be destroyed by the cruel hand of persecution.

July 16, 1885.

President A. M. Cannon, Elders A. M. Musser, J. C. Watson, P. P. Pratt, Rudger Clawson, Jos. H. Evans, Wm. Fotheringham, and other fellow-prisoners for Christ's and conscience sake.

MY DEARLY BELOVED BRETHREN: For a long time I have desired to whisper just a word of sympathy and fellowship into your listening ears. Not that I can say aught that you do not already thoroughly know, nor anything that has not been said, perhaps far more fitting than I can say it; but that I may add my mite to the copious flow of sympathy and expressions of confidence and love and admiration which have already greeted you from every hand, in honor of your manly courage and patient resignation to the will of Providence, and other noble actions, so far, throughout this unhallowed persecution. I would have you know that I am not only "almost" but altogether such as you are, except those bonds, in heart and spirit respecting the main question. I know not how soon I may be altogether as you are, including both the bonds and imprisonment, nor do I care, if it be the will of heaven. I am willing to share the lot of my brethren, whether in suffering or rejoicing. It is a consolation to know that we are only enduring in part what our betters and equals from time immemorial have had to suffer, often, in full.

We are no more worthy to escape than they were. It pleased God to allow them to suffer for a wise purpose in Him, that the cup of their enemies might be filled, and if it so pleases Him now, I have no doubt that some of us at least can endure it as well as they did. We certainly

possess all the rights and privileges of the Gospel that they possessed, and for which they cheerfully suffered persecutions, counting all things as dross, and taking joyfully the spoiling of their goods and of their good name, for the excellency of the name of the Son of God. We even have more than they, for now the fulness of the Gospel has been revealed and restored, while in former dispensations but part was given. I will simply name the glorious principle of baptism for the dead and all its attendant ordinances, including sealings, adoptions and holy anointings and ordinations, which doubtless never were so fully revealed in former Gospel dispensations (unless it might be in that of Enoch's,) as in the "dispensation of the fullness of times." We not only have the "more sure word of prophecy," possessed and enjoyed in the days of the Apostles, to which Peter advised that those of his day would "do well to take heed as unto a light that shineth in a dark place until the day dawn and the day-star arise in their hearts," but we witness the dawning of that day and the rising of that glorious "day-star" in the hearts of thousands of God's people, no more to be dimmed or to cease to shine until that which is in part is done away and that which is perfect is come. We certainly enjoy all the gifts and blessings, powers and privileges, rights and immunities, predictions and promises—so far as we have faith to claim them—that were ever enjoyed by the ancients, with equal length of experience and culture, to which we have added the history of their doings and of God's dealings with them by and from which to profit and gather consolation and hope. I will not dwell longer on this familiar theme.

I am proud of my connection with you in the noble cause for which you are counted worthy to suffer for conscience sake. "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully," and I thank you from the depths of my soul for the unflinching, manly and fearless example which you have so nobly set before the people and the world. May the God of our fathers bless you and yours forever for your Abrahamic integrity to His word and commandments, and to your beloved families. Your names will live in history to the end of time, and shine out bright through all eternity, if you but continue true and faithful; they will be found foremost in the bright galaxy of sufferers and martyrs of all ages for truth's sake, and the cause of human reformation and advancement, and your children shall bless you from generation to generation, and to *their increase* there shall be no end. You are making history which will be quoted in after time, and in which your names will figure as illustrious examples, while those of your persecutors will be held up to scorn and execration. They will be perpetuated in effigy in some chamber of horrors, while you will be embalmed with sweet incense in the hearts of thousands and millions. Their names in connection with the names of those who tortured and martyred the ancient Prophets, Apostles and Saints, will go down to eternal infamy, if they repent not—if indeed their names are perpetuated at all. What can be more apparent than the fact that the same spirit which actuated the "Herods" and "Neros," and the Popes and Prelates of inquisitorial infamy, who sought the life of the infant Savior, and finally put him to death, beheaded John the Baptist, stoned, sawed asunder, scourged and slew the disciples, tortured, burned, crucified, plundered and murdered the early Saints and Christians, and finally racked, tortured and burned "heretics," reformers, thinkers and revelators of true science and mechanism, etc., now actuates the enemies of the true Saints.

Verily this same spirit is smouldering in the hearts of our persecutors, and is being rapidly fanned into flames by popular clamor and the bigotry of the hireling priests of the day; threatening to burst, on the slightest opening, with brutality, violence and fury upon the devoted heads of the defenseless Saints. As God lives they are reckoning without their host, notwithstanding they are flushed with the praise of the world

and an easy victory over defenseless and non-resisting individuals. They have failed to take into account that the God of heaven has put forth His mighty hand to build Zion and gather His scattered people from the four quarters of the earth, and lo! He will do it!

I have noted with deep interest, so far as I have had opportunity, the progress of the crusade, and the rapidly increasing hardihood, impudence, assumption and indecency of the crusaders. I have noticed the shameful and conscienceless summersaults of the chief inquisitors in their judicial(?) rulings, the utter blindness or willful disregard of consistency or consequences, on their part, in striving to accomplish their ends. The manifest and more and more apparent bigotry and bias of the whole gang, from judge to spotter, these and a thousand other things pointing so clearly and definitely to the animus and venom of their hearts, and the paramount object of their work and mission, that a wayfaring man, though a fool, need not mistake the infamous character of their intentions, however much they may try to sugar-coat them with the color of *law* and the "beauties"(?) of modern monogamy and civilization.

It is astounding that they do not try to cover their slimy tracks with something thicker than the flimsy gauze of their *pious regard* and holy *reverence* for the "expressed will of fifty-five millions of people," of which they have proven themselves wholly regardless, or they would have confined themselves to the remedies provided by the representatives of the aforesaid "55 millions," to extirpate "sexual crimes" according to the law. The course they are pursuing cannot fail to result finally more injuriously and fatally to themseves than to those they are persecuting, and to their cause more than to that of the supposed victims. The fruits of our labors bear in them the seeds of life, while theirs bear the seeds of sorrow and death. For half a century we have held aloft and carried to the world the olive branch of "peace on earth and good will to man"—"life and liberty and equal justice," warning them of the wrath to come. In return they have met us by mob violence, scorn and contumely, slander and abuse, and with arson, plundering and murdering, and with armies and munitions of war, and finally with unconstitutional and proscriptive and barbarous laws, and equally barbarous and infamous Governors, Judges and Prosecutors. But as God lives their time will be shortened.

From my heart I say God bless you, one and all, and reward you an hundred fold for all you may have to suffer, and our persecutors double for all their wickedness. I revere and honor the sacred principles for which you so nobly stood before the bar of *injustice*, and for which you are suffering fines and incarceration.

God help us to pass through the fire unscathed, and come out purified and refined as gold from the crucible.

We do not forget you in our prayers, nor do we forget the injunctions of the beloved Redeemer, to pray for our enemies. I will leave you to judge as to the relative character of these petitions. All within the compass of my social sphere join me in heart-felt sympathy and love for you and your beloved families, and all Israel.

I am, in the bonds of the New and Everlasting Covenant, now and forever, your friend, brother and well-wisher, JOSEPH F. SMITH.

MINUTES OF THE MANCHESTER CONFERENCE,

HELD IN THE CLEVELAND ASSEMBLY ROOMS, GROSVENOR STREET, MANCHESTER, ON SUNDAY 13, 1885.

ELDERS present from Utah—Daniel H. Wells, President of the European Mission; C. W. Penrose, President of the London Conference; H. L. James, from the Liverpool Office; L. John Nuttall, Jun., President of the Liverpool Conference; Thos. Sleight, President of, and Wm. Price, John H.

Tanner, Samuel H. Allen, Wm. C. B. Orrock, Edwin T. Woolley and James Unsworth, Traveling Elders in the Manchester Conference.

10-30 a.m.

Meeting called to order by President Sleight. Singing. Prayer by Elder Price. Singing.

Elder Allen reported his labors in the Oldham-Bury District, and made a few remarks tending to show the necessity of coupling works with faith, even to the keeping of the commandments which Christ has given in order to gain salvation.

Elder Orrock had labored in the Moorside-Bolton District, in connection with Elder Woolley, since his arrival in this Conference. Had held many open-air meetings, and did some tracting; thought the latter the best means of making converts, although the former was a good means of warning the people. Had met some opposition at some of the open-air meetings, and in one place had been compelled to cease holding meetings. Bore his testimony to the truth of the work of the Lord in which we are engaged.

President Nuttall spoke of the restoration of the Gospel in the latter days. God had in previous ages given warning to the people whom he designed to destroy. So in this day. The Gospel came with a promise to the obedient and a warning to those who reject it. It came in conflict with the ideas of religious people, as the teachings of our Savior did when He came in person on the earth.

The statistical and financial reports were read and accepted.

Elder Unsworth said the Saints had received the Gospel that was taught by our Savior. He felt thankful that he was numbered with the people whom the world call "Mormons." He hoped to live and to die firm in the faith of the Gospel which the Saints had received by revelation from God.

Singing. Benediction by Elder Tanner.

2-30 p.m.

Singing. Prayer by Elder James. Singing.

The Sacrament was administered by Elders Orrock and Allen. Two children were then blessed.

The Presidency and General Authorities of the Church were sustained by the vote of the Conference. Daniel H. Wells was sustained as President of the European Mission; also Thos. Sleight as President of, and the Elders before named as Traveling Elders in the Manchester Conference.

Elder James then addressed the meeting. Spoke on the first principles of the Gospel, and made plain the necessity of obedience thereunto. The Gospel has been restored again by an angel. Why should we not expect to see or hear of angels visiting the earth? God is unchangeable, and He says through His Prophet that He will do nothing save He revealeth His secrets to His servants the Prophets. Exhorted the people to investigate the truth of the Gospel as taught by the Latter-day Saints.

President Wells said that with the assistance of the faith and prayers of the Saints and the Spirit of God, he would speak a short time. It is necessary to have revelation from heaven in order that the people may have the word of the Lord to guide them in this day as in former days. Jesus spoke of "other sheep," not of the fold at Jerusalem. The Book of Mormon tells us to whom Jesus referred on that occasion, and that they were the ancient inhabitants of America. It requires authority to act in the name of the Lord, and this power has been restored by holy angels, that the people may be brought to a unity of the faith, which could not be done without revelation. Owing to apostasy this authority had been taken from the earth.

Singing. Benediction by Elder Woolley.

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6 p.m

Singing. Prayer by Elder Nuttall. Singing.

Elder Price said the Apostles were endowed with power from on high on the day of Pentecost, and were to teach the people all things that Jesus commanded them. They taught the principle of baptism. All who preach any other Gospel than that taught by

the Apostles, come under the curse invoked by Paul. The hour of God's judgment is at hand, and after the testimony of the servants of God comes the testimony of earthquakes and great commotions.

President Penrose was the next speaker. He was pleased to bear his testimony to the truth of the things which had been spoken during the day. Read the ninth and tenth verses of the first chapter of Ephesians, as a foundation for the few remarks he might make by the aid of the Spirit, for he had not prepared any sermon, neither desired to do so, for the Lord was able to use weak instruments to bring to pass His purposes. The religion of Jesus Christ was not of man, but of God, while all the systems of the present day had been evolved from the minds of men and organized by them. The spirit that nailed Jesus to the cross, and that kindled the fires of Smithfield, is manifested to-day in regard to the "Mormons," only that it is hampered by better laws. The gathering of all things together in one is to take place in the dispensation of the fullness of times. The gathering is to take place as Micah says, in the last days. The dispensations that have come upon the earth are first the Adamic, next that of Enoch, then came Noah, afterwards Abraham, who preached the Gospel; then came Moses, when the Gospel was again preached, as Paul tells us in the fourth chapter of Hebrews. Christ re-introduced the Gospel in His day, making the sixth dispensation. The Bible declares there is another dispensation to come, for that of the gathering together in one all things both in heaven and on earth has not yet come to pass in the history of the world. God raised up a Prophet in each of the former dispensations, and we may expect such to be the case in the ushering in of the dispensation of the fullness of times. There is more sound sense in the sun-worshiper's idea of God, than in the definition of the Divine Being as given by some of the so-called Christian sects. The Prophets declare that the knowledge of God shall cover the earth, and this will be brought about not by the wisdom of man, but by the revelations of God. Whenever God has revealed anything, the world generally has been opposed to it. All truth comes from God. I bear testimony that the dispensation of the fullness of times has begun, and that God has raised up a Prophet, even Joseph Smith, to whom He gave revelations that enabled him to bring to pass the fulfillment of the predictions made by the holy Apostles and Prophets, and that He gave him authority to establish His kingdom upon the earth which is never to be thrown down nor left with another people. I say to all people, clergy and laity, and all nations to give ear unto these things, repent and be baptized by one having authority, and gather up to the land of Zion to learn of God's ways and walk in His paths. Truth cannot be destroyed; it will remain and spread abroad in spite of the efforts of man to stay its advance.

The Saints should live in such a way that they may enjoy the Spirit of the Lord, which will cause joy and peace and comfort to dwell in their hearts.

Singing. Benediction by President Wells.

The Conference was well attended, particularly in the afternoon and evening, when there were quite a number of strangers present. Good attention was paid to the speakers, and all seemed to enjoy themselves. Several names were given in for baptism at the close of the meetings.

E. T. WOOLLEY, Clerk.

UTAH NEWS.

(Summarised from Territorial Papers.)

The crops in Bear Lake Valley are said to be heavier than for a number of years past.

The Provo *Enquirer* is threatened with a libel suit for 10,000 dollars.

Arrangements are being made to start the fruit canning industry at Fillmore, Millard County, a city famous for its fine fruit.

At Smithfield, Cache Valley, meetings, schools and all public gatherings have been suspended for the present on account of the prevalence of diphtheria.

A free excursion from Salt Lake City to the Lake, for the benefit of orphan, fatherless and motherless children, was the order of the day for August 28th.

Herman Huffaker, a son of S. D. Huffaker, once of Salt Lake, but of late residing in South Cottonwood, was recently drowned in attempting to ford Green River.

A Utah anti-"Mormon" paper advises that there should be no easing up of the persecution now going on against the "Mormons" in that Territory, for fear their faith in God's overruling providence would be increased.

Sister Flora S. Hill has composed a beautiful little waltz entitled, "The Hero Waltz," and dedicated to our brethren in prison. Sister Hill is believed to be the first lady among the Latter-day Saints who has undertaken musical composition.

The grasshoppers are destroying the second crop of lucern in the neighborhood of Kaysville, and it is likely that very little seed will be harvested. This will be a serious loss, as the whole Territory, heretofore, has been mainly dependent upon Kaysville for lucern seed.

A heavy rain storm caused a wash out on the Central Pacific Railroad near Terrace, Utah, on Saturday August 22nd. A freight train came along soon after, when the first engine passed over in safety, but the second broke through, and twenty cars were piled in a heap and the engineer was killed.

A cloudburst occurred in Pleasant Valley, about four miles up City Creek Canyon, near Salt Lake City, on the afternoon of August 25th. Large quantities of mud and sand were washed down, and the creek was raised about four inches. It rendered the water so muddy that it was unfit for use for several hours.

Brother Watson recently attempted to pass from Cedar City to Minersville across the mountains on foot, and got lost. He wandered around the mountains four days and three nights without either food or water. On the fourth day he reached Rush Lake, where he was kindly cared for. It is feared he will die.

The Ogden *Herald* says: "Some idea of the peculiar glory of a mother in Utah is afforded by enumerating the direct descendants of the venerable Grandmother Farr, the mother of Hon. Lorin Farr of Ogden. From six children of her own, she now lives to count seventy-six grandchildren, and seventy-seven great grandchildren and three great great grandchildren, all of whom, to the total number of one hundred and fifty-six, were born in Utah. The world at large outside of the pale of Mormondom can afford no such glorious examples of prolific maternity which are so common among the Latter-day Saints in Utah."

The stars by which the police force of Salt Lake City have been so long distinguished, have been laid aside for the new badges recently ordered for them.

The Union Pacific Railroad Company have decided to make a division headquarters at Montpelier, Bear Lake Valley, and will erect buildings and a round house shortly.

The weather-wise are predicting that the forthcoming winter in Utah will begin early and be long and severe; the prudent are reserving their opinion until next spring.

Salt Lake City has a policeman who weighs 275 pounds. Notwithstanding his great weight, he gave chase to a fugitive a short time ago, and caught him after a run of over a mile.

Recent heavy storms in Utah have done some damage to the agricultural interest by beating down crops, but this will be more than recompensed by the ground being in good condition for plowing and working.

The Ogden *Herald* says that all the branches of trade represented in Ogden are in a flourishing condition, and business men almost unanimously anticipate a season of unusual, if not unparalleled prosperity and activity this fall.

Utah papers generally have copied the sensational special cablegram of the New York *Sun*, giving details of an anti-"Mormon" riot in London. The *Sun's* account of that imaginary affair is even more exciting than that which went the rounds of the English newspapers, and concludes as follows: "Several of the elders were captured and terribly abused by the mob. Their clothes were torn to shreds, and they were beaten until they were unconscious and almost lifeless. The rioters, evidently believing them dead, fled and left the Mormons lying naked and bleeding on the pavement, where they were afterwards found by the police." No wonder the relatives in Utah of the London Elders felt uneasy about the matter! But fortunately the impression seems to have prevailed that the account was grossly exaggerated.

Salt Lake City experienced a very heavy wind storm on Sunday evening, August 23rd. It only lasted for a few minutes, but in that time it blew down a great many shade trees, and some narrow escapes from personal injury are recorded. The bathing train which was just proceeding towards the Lake when the storm occurred, had to stop for a short time lest it should be blown from the track. During the storm, Brother John Winder and a number of others saw a perpendicular column of lightning, apparently only a short distance away from his house at Mill Creek, descend in a straight line to the earth, and on reaching it a most terrific clap of thunder occurred. The same evening a terrible hail storm visited Grantsville, Tooele County. The town was soon flooded with water, and a number of children were hurt by the hailstones, which were very large. Further damages from the storm are reported from other localities, such as the washing out of portions of railway tracks, destruction to vines and grain and other crops. Altogether the storm was widespread and very severe.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 21, 1885.

THE "WORD OF WISDOM."

It may not be amiss to direct the attention of the Saints to this important and interesting principle of our holy religion, which was first given to the Saints through Joseph the Seer, at Kirtland, Ohio, February 27, 1833. In the words of the revelation, it was "to be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the last days. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints."

It will thus be seen that at first the "Word of Wisdom" was not given as a commandment, but subsequently the Prophet Brigham Young declared that the time had come when the Lord required obedience to the principle as a positive command from Him, and that the Saints would no longer be justified in disobeying it on account of the very mild manner in which it was first presented to the Church.

Of late years there has been a marked improvement in the manner in which the Saints in Zion have observed the requirements of this principle, and of such importance has it come to be considered by the leading authorities of the Church, that in the filling up and organization of Seventies Quorums, and in the ordination of men to fill responsible positions in Stake and Ward organizations, it has been deemed a necessary qualification in those so ordained that they be strict observers of the "Word of Wisdom," according to the spirit and meaning thereof.

There are some Latter-day Saints who do not appear to relish any allusion to this principle, and in such cases it will often be found that the dislike proceeds from a self knowledge that they are not living in as strict compliance with its requirements as their consciences tell them they should. Most of us, probably, have experienced this kind of sensitiveness, especially in our childhood, and few of us entirely outgrow or outlive it. A discourse on those duties and obligations which we are performing with reasonable diligence often makes sweeter music to the ear than one in which neglected duties and unimproved opportunities are presented to our notice, when the monitor within us endorses the preacher without, and says in tones we can neither silence nor misunderstand, "Thou art the man."

There are others, again, who partially observe the "Word of Wisdom," and apparently take considerable satisfaction in the idea that that part which

they keep is really the most essential portion of it, and that the remainder is of little, if any, consequence. For instance: those who will use tobacco will pride themselves exceedingly on the fact that they do not indulge in strong drink, and some, who have not overcome the use of tea and coffee, will try and satisfy themselves with the reflection that they neither use strong drink nor tobacco.

It is possible for us to carry this idea to such an extreme as to completely clothe with the broad mantle of spurious charity our own infractions of the "Word of Wisdom," and vehemently declaim against those of our neighbors, which may lie in a little different direction from our own. Carried to such excess, this failing comes under the head of hypocrisy, one of the meanest and most inexcusable of human imperfections.

Again, it may be that some of the Latter-day Saints, who are in this country, think it will be time enough for them to keep the "Word of Wisdom" when they gather up to the land of Zion, and that they will not trouble themselves with such matters now. This is a mild form of that delusive influence that prompts many to defer repentance until their dying day. It is a spirit of procrastination that causes us to defer the performance of the duties and responsibilities of "to-day," which is with us, to the "to-morrow,' which may never come. Deferred duties, like deferred debts, are continually growing greater and heavier by the accumulation of interest. The labors of the week may easily be performed if those of each day be attended to in their turn; but if they remain untouched until Saturday, Sunday will find them unfinished. It is as unreasonable to postpone the observance of the "Word of Wisdom" to a future time, as it would be to defer being baptized for the remission of our sins when we have become convinced of its benefit and necessity.

Habit is strong, and some have become so accustomed to the use of things that are forbidden by the "Word of Wisdom," that they may think it would kill them to leave them off. People, however, rarely die from this cause. As public journalists, we have never yet had to record that brother "so-and-so" died because he gave up drinking tea or discarded his pipe, or because he did anything that the "Word of Wisdom" requires to be done. If any one has thus died, it must be acknowledged that he died in a good cause. The pain of giving up the use of stimulants may be very great until the system is thoroughly freed from them, but faith will enable us to endure this, and death is a very unlikely contingency.

We have met with some most excellent people, who have assured us that their constitutions were different from others; that while the "Word of Wisdom" was most excellently adapted to mankind in general, they were so peculiarly constituted that a little tea and coffee, or a little tobacco, or a little something else was as necessary to them as a little wine was to Timothy's stomach. We have always been afraid that such persons were deluding themselves, and mistaking the cravings of an abnormal appetite for the imperative demands of nature. It is astonishing how easily people can be deluded when their inclinations are in favor of the delusion, and one of the strangest forms of deception is when people deceive themselves. We have met with some who apparently had succeeded in making themselves believe, as they car-

tainly wished others to believe, that there was no harm in their drinking tea, as that which they used was so weak that it had not strength to break anything, not even the "Word of Wisdom," and yet a critical and impartial analysis of their beverage would have proved it to be almost strong enough to swim eggs or tan leather.

There are many good reasons for us to observe the "Word of Wisdom." As a matter of simple economy it is quite important, for the articles condemned by the "Word of Wisdom" are among the most expensive we buy, and the amount expended in them would materially help to gather the Saints from Babylon. The adulterations also that enter into the composition of some of these forbidden articles are often more injurious than the stimulants themselves. This matter of adulteration derives additional significance and importance from the declaration of the Lord in the "Word of Wisdom" itself, wherein He says: "In consequence of evils and designs, which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation." How easily could wicked and designing men, by poisoning articles of consumption, such as tea and coffee, destroy the lives of many people who are addicted to their use, and we may depend upon it that the hatred of wicked men towards the people of God will increase until they will scruple at no means to injure or destroy them. There is a blessing connected with the Gospel which is one of the signs that follow true believers, that if they drink any deadly thing it shall not hurt them, but if that deadly thing shall be contained within stimulants, the use of which has been forbidden the Latter-day Saints, we scarcely think that they could claim immunity from the consequences of partaking of it.

The concluding verses of the Revelation on the "Word of Wisdom" furnish other weighty inducements for the Saints to observe its precepts. They are as follows: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, And shall find wisdom and great treasures of knowledge, even hidden treasures; And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

It is not our purpose to dilate on these glorious promises. The Saints can consider at their leisure whether it is worth while or not to make an effort to secure such inestimable blessings. Unto all we can say there is yet another consideration, beyond and above all these, which will commend itself to the heart and understanding of every true Latter-day Saint. The observance of the "Word of Wisdom" is a requirement made of us by our Heavenly Father. If there were no special blessings connected with it, the obligation to obey would still rest upon us. Happy is the man or woman who can sacrifice upon the altar of duty every consideration of passion, appetite and selfishness, and who, to every command of God, will say in the spirit of our Savior: "Not my will, but thine, be done." G. O.

RELEASES AND APPOINTMENTS.—The following named missionaries are released from their labors in this land to return home with the company

sailing from Liverpool, October 24, 1885: President S. R. Bennion, of the Sheffield Conference; President Frederick Lewis and Elder W. M. Davis, of the Welsh Conference; President Edward Morgan, of the Norwich Conference; Elder James McPherson, of the Liverpool Conference; Elder S. H. Allen, of the Manchester Conference; Elder Frank Tolton, of the Birmingham Conference; and Elders H. L. James and C. J. Arthur, of the Liverpool Office.

Elder T. E. Ricks is appointed to preside over the Sheffield Conference.

Elder A. V. Call is released from the Bristol, and appointed to preside over the Norwich Conference.

Elder Ricy H. Jones is appointed to preside over the Welsh Conference.

Elder R. R. Fry is released from the Liverpool, and appointed to labor in the Sheffield Conference.

Elder Joshua Brown is released from the Sheffield, and appointed to labor in the Bristol Conference.

Elder I. C. Gadd is released from the Norwich, and appointed to labor in the Liverpool Conference.

Elder James Unsworth is released from the Manchester Conference, and appointed to succeed Elder H. L. James in the Liverpool Office.

Elder M. D. Wells is appointed to succeed Elder C. J. Arthur in the Liverpool Office.

ARRIVAL AND APPOINTMENT.—Elder Levi Naylor arrived in Liverpool, per S.S. *Adriatic*, on Saturday, September 12th, and was appointed to labor in the Nottingham Conference.

ABSTRACT OF CORRESPONDENCE.

NORWICH.—In a recent letter, Elder I. C. Gadd thus writes to us from Southery, in the Norwich Conference: "I am enjoying the best of health. The Gospel was first preached here in Southery in 1880 or 1881, by Elders Moody and Grant, and as the place is only a village, the people have nearly all heard and rejected it. I have been trying to open up at one or two other places, but as yet have not succeeded. The Gospel has not been preached very extensively in Norfolk for thirty or forty years, but most of the people have heard a great many lies about us. I have been alone in this part nearly ever since I came, and I have traveled the length and breadth of the entire Conference. I have visited all that I can find who are desirous of seeing an Elder, and some who were not. I have held meetings in the open-air, with no assistance but that which comes from above, and have been received kindly in a number of places, but have not as yet been able to open up any new places. I had no place to go to when I came here, and it is much the same yet. I have come to the conclusion that the only way to accomplish anything is either by getting letters of introduction, or by visiting a town or city, and there get some kind of a place to preach in, if possible, and get at the people in that way, or have them reject us and turn us out. I tried that in one place, but for want of means could not fully carry it out. I may say

they rejected me, but I am not yet satisfied, as I had several good meetings out of doors. I believe some good might be accomplished that way in this part, but it is folly to think that the people are going to take right hold of the truth by just calling and preaching once or twice, as the truth is too unpopular for anything of that kind to happen except on rare occasions. I am now, as I ever have been, desirous of doing my duty to my fellow man. I have met with more or less opposition, but have had no bones broken nor violence of any kind used."

AMSTERDAM.—We have received an interesting letter from Brother W. Koldewyn, a native Elder, who now presides in Holland. There is no missionary from Utah in that country at present. The letter was translated by Elder Joseph A. Smith, of the German Mission. Brother Koldewyn says: "I rejoice very much that now, to some extent, the way is opened that we can correspond with the Presidency. My heartiest thanks for your sending of the blank forms, in which I can inform you of the number of members and ecclesiastics (officers) of the Church in Holland, on the 30th of June, 1885. With the next writing, I hope to give you a complete report (verslag?) concerning the work of the mission in Holland, in case you shall have found no brother as missionary, but if you have we will much rejoice. In case you find a brother for us as missionary, everything will be in order. The brethren in Holland are all very zealous, and help me in spreading abroad the truth. The eyes of the people are slowly opening, and they begin to perceive that they are led upon the wrong way by blind hypocrites who have themselves left the way of truth, by which these gentlemen more and more lose their honor among the people. Sunday, the 16th of August, we held Conference, and here is the report of the newspaper: 'In a meeting of the Mormons, so-called Latter-day Saints, held in a hall of the 'Atlas,' on Sunday, August 16th, at Zwoll, there were about one hundred men, women and children assembled. The meeting, which had its beginning at 10 o'clock in the morning and lasted until 7 o'clock in the evening, was devoted to preaching, singing and praying. At 6 o'clock in the evening the Sacrament of the Lord's Supper was administered, and after the meeting, there was a fraternal meal of bread and coffee. One brother and one sister were excommunicated on account of unchristianlike conduct.' What is here written is indeed not quite correct, but the truth is still close by. We have called some of the brethren, whom we regarded as able, as Elders, Priests and teachers, and have also excommunicated Cosma and wife of Delftzyl, on account of vice. Herewith ceasing, I greet you with many greetings from my brethren and sisters who are here in my neighborhood, as also from my wife and children."

From accompanying report, we learn that, on June 30, 1885, there were, in the Dutch Mission, seven Elders, one Priest, one Teacher, one Deacon and eighty-one members.

UNEXPECTED DEMISE.—At about five o'clock last evening, Mrs. Jones and family, of the Sixth Ward, (Salt Lake City,) were shocked by the realization that Alexander J. H. Wallis, cousin of Mrs. Jones, had breathed his last. The deceased was an estimable young man, about twenty-three years of age, and had always been delicate in health. He came to Utah in November,

1884, and since that time his physical condition had greatly improved. Some weeks since he went to visit a cousin at Paris, Idaho—J. H. Wallis—and while there his health began to fail. He, with others, started in a wagon, for this city, and one night while sleeping out, were caught in a rain storm and thoroughly drenched. The deceased was chilled with the cold, but on his arrival in this city, last Saturday, and since that time, there was nothing to indicate that the result would be fatal. His parents now reside in the Lambeth Branch of the London Conference, England.—*Deseret News, Sept. 2nd.*

CORRESPONDENCE.

Constantinople, Aug. 29, 1885.
President Daniel H. Wells.

Dear Brother,—Since I am able to read and almost understand the Turkish, I can take now with good success a course of lessons. I see no other way, for between good Turkish and common talk is a great difference; and if once I am going to write something in this language, it must be correct. A learned Armenian, who is a preacher and a doctor, said, after perusing the Book of Mormon: "I don't believe that it came by an angel, but it is a good book, a Christian book; no bad man could have written it." But will a good man say that he has seen angels when he has not?

Occasionally new acquaintances are formed, and sometimes there occur interesting discussions. Another Armenian, an intelligent young man, is studying the principles, and says he believes them. He takes lessons from me in German, French and English—the latter two he speaks quite well. But sometimes we talk about more important things than spelling and grammar. Of course I don't charge him for the lessons, as I presume he gets nothing for the time he spends in teaching his relations. To be taught by the so-called noted teachers costs money—£1 per month, and only two or three lessons a week, so the rich are the only ones who get this privilege; but there is a good spirit of self-help among the Armenians, and why should I not encourage it? It is almost impossible for the poorer classes to raise the necessary means, for this country is not America, where every one finds work that wants work.

A young man has come in from Western Prussia, who formerly stayed for a while in Austria and Hungary. He heard the Gospel a few weeks ago, and listens with delight to it. He expressed his willingness to send some pamphlets back to his friends in Germany, Austria and Pesth. As he is a new comer and does not know Turkish, I give him great pleasure by finding time to give him some lessons, not charging him anything if he will forward the truth by sending tracts to his acquaintances. He said the other day he wanted to be baptized, but he shall first have time enough to consider all about it.

Another German said: "I know you Mormons are closer to the truth that all the other preachers; but as I have stolen no oxen, nor committed murder, I think I can stand the chance as well as the rest without being baptized." Nevertheless, he reads the *Stern* sent him by Brother Schoenfeld, and is pleased when the errors in the different churches are corrected and the mind enlightened.

Our old friend in Stamboul spends most of his idle time in reading the Preceptor and Compendium, and hunting the proofs in the Bible, also once in a while having a discussion on his own account with his friends.

An Armenian returned the French Book of Mormon, professing to have read it, but saying he was an infidel, and had no use for it. For several weeks I have been carefully preparing a pamphlet in the French language, hoping to have these French infidels reproved by writings of Frenchmen themselves. I expect it to be out next month. As soon as time and the knowledge of Turkish permit, and

the needed preparations are made, I intend publishing one in that language, I think before November. The pamphlet for the Germans was printed this week (1,000 copies), one of which you will find enclosed. Yesterday a man seemed surprised to get one for nothing, and said: "I read one, but I think I must read it over again."

A Russian Jew is giving me lessons in Russian, as it is almost impossible to learn this without help.

When everything is slowly but steadily moving on it makes me smile, and it seems to me the sun here is smiling also over cities, minarets, Bosphorus, hills and mountains.

Hoping these lines will find you and the brethren in good health, and thanking you for your faith and prayers, I remain respectfully,

Your brother in the Gospel,

J. SPORI.

Bristol, Sept. 7, 1885.

President D. H. Wells.

Dear Brother,—Just a few lines to let you know that we are not quite dead in the Bristol Conference. Although we are not creating much stir in the world, yet we are making a little progress, and adding a few to our numbers.

Since Brother Hodges left us for Utah, we have been trying to carry out the vigorous policy that was inaugurated during his administration, and we can report the baptism of fourteen persons into our faith, and many are investigating the truth of the principles which we teach, and although opposed on every hand, and surrounded by anti-"Mormons," yet we feel that we are doing some good and making some progress.

The few Saints who compose the Bristol Branch are lively and energetic, and are doing much good by their precept and example in removing the prejudice which exists among the people.

The Branch at Cheltenham is in a prosperous condition, and the work is going ahead there with great rapidity; many are about to acknowledge the truth of our doctrines.

The Branch at Devonport has been discontinued, owing to the departure of Elder Samuel Eastman for Utah.

The other Saints in the Conference are in a scattered condition, but still trying to hold fast to the rod of iron, and are willing to do what they can to roll the work along. In our travels among them they are always glad to see us, and, as far as their circumstances will allow, are ready to help the Elders along.

We have not done much out-door preaching around Bristol, as the treatment the Elders received last summer was by no means pleasant, and makes them cautious about exposing themselves to danger and violence. In some of the country villages there has been some preaching done, still we do not see any fruit of our labors in this direction; yet we have this satisfaction, the people have been warned, and it now lies with them to accept or reject the Gospel.

During the past week there have been lectures given against us, and the inflammatory speeches and statements made against our people were something awful, and a statement of crimes (which could only exist in the heated imaginations of a fevered brain) were laid against the "Mormon" people which were so cruel and absurd, that it wound up yesterday in a grand anti-"Mormon" demonstration and riot at our meeting house. In the afternoon, as soon as the doors were opened, a vast mob filled the house to overflowing. Among the crowd was a committee from the lecturer asking us to meet him in debate, which we declined. Then this representation of modern Christianity actually took off their hats and cheered for the opposition, among whom were two well-known anti-"Mormon" crusaders. Then commenced such a scene that has never been equaled in my experience. In vain did Elders Call, Rex and myself try to get a hearing; we could do nothing to quiet their angry passions. The mob during this time stole nearly all our hymn-books, upset the table, broke our Sacrament cups by trampling them on the floor, one bench was broken, and the new table-cloth kicked about the floor and finally thrown out of the window. All this by professed Christians! We had

this for over an hour, while all the time the crowd outside (who numbered hundreds) were calling out, "Throw them out of the window,' and other cries such as a mob can use, while we inside, with our backs to the wall, faced the mob, and had to listen to the most disgusting talk that could be used, interspersed with cries of "Drown them," "Hang them," "They ought to be killed," etc. Finally the police came from the station in force, and then the scene changed; the cowardly mob soon dispersed and the room was cleared. In the midst of it all we had a few friends who stuck to us nobly, and appealed to the mob to leave the room, but in vain. Through it all no one was injured but two of the local brethren, one of whom received a blow in the face, and the other a stone in the back. After the hall was cleared, two policemen were left on duty at the hall to keep the crowd from gathering.

At 6 p.m. the crowd began to gather again, but soon a serjeant and six policemen came marching up the street and scattered about the building. We then, with their aid, let in enough people to fill the hall. When meeting began, the police commanded order, when Elder Wm. Rex addressed the audience for an hour (with only one interruption), holding them spellbound with his exposition of the first principles of the Gospel, and then closing with describing the fruits of "Mormonism." He was listened to with great attention throughout, and many came forward after the meeting and shook hands with us, and expressed pleasure at what they had heard. So the Lord makes the wrath of man to praise Him, and we have had the privilege of speaking to many that we could not otherwise get at. One of the policemen said he had never known such a scene in Bristol before on a Sunday.

We are all well, and acknowledge that the hand of the Lord has been over us and preserved us, when to all appearance our lives were not worth the ashes of a rye straw.

Ever praying for the welfare of our cause, I am

Your brother in the Gospel.

M. M. SHEETS.

The world has need of all the love and tenderness, all the sympathy and compassion, all the cordiality and kindness that exist; whatever of these men feel in their hearts should find a ready outlet in the tones of their voices, as well as in more substantial ways.

OUR ANCESTORS.—During eight centuries—say, to the time of the Norman Conquest—one's direct ancestors, a contemporary tells us, amount to a far greater number than would at first be contemplated. Taking three generations to a century, one has father and mother (2), grandparents (4), great grandparents (8). At the end of the second century the number of ancestors springs to 64. Following the calculation, you will find that at the end of eight centuries one is descended from no fewer than 16,000,000 ancestors. Intermarriage of course would reduce this estimate, and there is no doubt it must have largely prevailed.

"HONESTY THE BEST POLICY."—It is a great mistake to suppose that real honesty can ever be followed and maintained from motives of policy. Although the proverb, in its broad and deep sense, is the very truth, those who take it as their motive to an honest life will miss both its truth and its gladness, because they have mistaken the meaning of honesty itself. They think of it only as a series of actions, whereas it is in truth a spirit that reigns supreme in the heart and shapes the life. He who is not imbued with this spirit, who covets the gains of dishonesty, and only resigns them in the hope that honesty may confer a greater gain, has yet to learn the meaning of honesty. However successfully he may have assumed its garb, he is ignorant of its essence. A well-known divine, writing on the conditions of success, says, "Wisdom has riches in her right hand and honor and long life in her left; but she must be wooed and won for her own sake, not for her dowry. She will not accept the fortune-hunter. If a man cares more for honesty than for policy, he will find honesty the best policy; but the honesty which is merely policy is no honesty at all."